•our waking being. But this happens because only
part of our being performs this alternative movement
•and we falsely think of ourselves as only that partial
existence: but we can discover by a deeper
psychological experience that the larger being in us
is perfectly aware of all that happens even in what
is to our partial and superficial being a state of
unconsciousness; it is limited neither by sleep nor
by waking. So it is in our relations with Brahman
who is our real and integral being. In the
ignorance we identity ourselves with only a partial
consciousness, mental or spiritual-mental in its
nature, which becomes nescient of its self of status
by movement; in this part of us, when we lose the
movement, we lose at the same time our hold on our
self of action by entering into passivity. By an
entire passivity the mind falls asleep or enters into
trance or else is liberated into a spiritual silence;
but though it is a liberation from the ignorance of
the partial being in its flux of action, it is earned
by putting on a luminous nescience of the dynamic
Reality or a luminous separation from it: the
spiritual-mental being remains self-absorbed in a
.silent essential status of existence and

becomes either
incapable of active consciousness or
repugnant to all
activity; this release of silence is a status
through
which the soul passes in its journey
towards the
Absolute. But there is a greater
fulfilment of our
true and integral being in which both
the static
and the dynamic sides of the self are
liberated and